

Friends Bulletin

PACIFIC YEARLY MEETING OF THE RELIGIOUS SOCIETY OF FRIENDS

FRIENDS BULLETIN

VOLUME 39, NUMBER 9

JUNE, 1971

A Spirit of Warmth and Love

As the time for Pacific Yearly Meeting approaches, many of us become increasingly involved with the shuffling of names, the writing of words, the allocation of rooms, the collection of play materials, the ordering of films, etc. All this busy work, necessary as it is to the smooth running of Yearly Meeting, tends to cause us to lose sight of the true purpose of our session together.

In 1946, Friends said the purpose of the new Yearly Meeting they were starting would be "to strengthen and support one another in our common search for truth and inward peace" In the following years, as attendance at annual sessions increased, it was found that many Friends became overburdened with the organizational tasks necessary to the running of a complex group. The newer and the more timid attenders at Yearly Meeting remained on the fringes, possibly with a sense of not belonging. To alleviate this situation the adult attenders of Yearly Meeting were divided into small groups called Worship-Fellowship Groups. These groups provide an hour and a half each day of Yearly Meeting when those concerned with the mechanics of operating the session can drop such cares and join those who feel on the fringe of things, to focus on that search for truth and inward peace that is the true business of the Yearly Meeting.

There is no guarantee, of course, that every Worship-Fellowship Group will succeed in facilitating the search for every person in it.

The Worship-Fellowship Committee has been working to find and train good leaders; the Arrangements Committee will locate the best meeting places they can find on the Willamette University campus. The rest of you can help in the preparation by carefully filling out the Worship-Fellowship section on the registration blank so that we will know as much as possible about your desires for this part of Yearly Meeting and thus be able to place you in

the group that most nearly fits your needs. Junior High age people should sign up for the Junior High Dialogues unless they are mature enough that they would prefer to be with adults. As was the case last year, all those who want to be in a Worship-Fellowship Group must register at least two weeks in advance of Yearly Meeting. Late registrants will be assigned to an unprogrammed Meeting for Worship.

There have been some requests for Worship-Fellowship Groups that concern themselves with some special interest, such as Al Anderson's "New Life Commitments," or for those that would use the Quaker Dialogue approach. If you have some such special request there is a place on the back of the blank to make this known. We won't promise that we can fill all requests, but we will try to combine people into as congenial or productive groups as our knowledge of your wishes and our resources permit.

Once we have been assigned to a group, located the meeting place and arrived at the appointed time, the real experience begins. How can each of us contribute and receive the maximum benefit from this experience? Some guidelines that have proved helpful in the past are:

1. Speak from your own feelings and experience.

2. Bear in mind that your task is to understand what others are saying and to make yourself understood, rather than to judge others' viewpoints or to justify your own.

3. Enter into the sessions in a spirit of worshipful expectancy, allowing each vocal contribution to be framed in a living silence.

If we make these preparations and follow these guidelines we should all be able to share in the kind of experience that will permeate the entire Yearly Meeting with a spirit of warmth and love.

MONETTE H. THATCHER
*Chairman, Subcommittee
on Worship-Fellowship Groups*

New Life

This interest group (New Life—Directions in an Exploding Civilization) scheduled at the forthcoming Pacific Yearly Meeting is for those who either are already committed—or who feel right about committing themselves—to a rather “peculiar” life-direction. Thus, for this interest group it matters not where a participant presently finds himself in his life, where one presently starts from. What we’ll be talking about is direction and how to take practical steps in that direction from where we now find ourselves.

The direction is twofold, heading out and away from certain commitments and toward certain others:

—Away from complicity with what we cannot in good conscience support.

—Toward commitments to each other which do have the support of inner light and conscience and which bring us closer to being at peace not only with our own “in group” but with the whole biological, sociological and spiritual eco-system.

This direction clearly must be away from super-technology as presently constituted, because as things now stand our consciences either don’t get sufficient feedback on technology’s indirect effects on us or the feedback we do get leaves us vaguely ill-at-ease and guilt-ridden without indicating how we can take practical steps to set things right. This suggests that we must move toward . . .

Though many of us may have to live with and even within super-technology for some time yet, we can give our energy to a new direction and we can start taking steps in that direction. Just what these steps can be and just how we can help each other bring them about will be the focus of our discussions.

In keeping with this direction, it seems fitting that this interest group camp together at the YM camping area about two miles or a half hour’s walk from the central conference site. To simplify organization, suppose each brings his own food, including what he would like to share with others. Those who start coming the Friday before PYM begins will help sharpen up the theme for discussion, and those who are prepared to stay several days or a week beyond PYM may try some “community” together.

ALFRED F. ANDERSEN

FRIENDS BULLETIN

1129 North Catalina
Pasadena, California 91104
Brent Howell, Editor

The official organ of news and opinion of Pacific Yearly Meeting of the Religious Society of Friends.

Second-class postage paid at Pasadena, California
PUBLISHED monthly except bi-monthly in January-February, April-May and July-August. Deadline for copy is tenth of month preceding issue; except first of September, January, and July.

SUBSCRIPTION RATES: \$3.00 per year. Monthly Meetings are encouraged to collect and subscribe for all their subscribers. Contributions beyond subscriptions are welcome to help meet actual costs and reduce Yearly Meeting subsidy. Contributions are tax exempt. Receipts sent on request.

ADVERTISEMENTS: Classified — five cents a word; subject to approval of contents.

PACIFIC YEARLY MEETING OFFICERS

Clerk: **EDWIN A. SANDERS**, 6208 Temple City Blvd., Temple City, CA 91780
Assistant Clerk: **LOIS BARTON**, Rt. 4, Box 319, Eugene, OR 97405
Recording Clerk: **ETTA VOGEL**, 1678 Casitas Ave., Pasadena, CA 91103
Representative Committee
Recording Clerk: **VAN ERNST**, 4 Presidio Terr., San Francisco, CA 94118
Reading Clerk: **ELIZABETH VAN DOLSEN**, Box 402, Gualala, CA 95445
Statistical Secretary: **MILDRED BURCK**, 5820 N. Vineyard Dr., Corvallis, OR 97330
Assistant to Statistical Secretary: **ELIZABETH DRAPER**, 629 Eye St., Davis, CA
Treasurer: **ROBERT YOUNG**, 535 N. Fremont Dr., Pasadena, CA 91103
Assistant Treasurer: **ASENATH YOUNG**, 535 N. Fremont Dr., Pasadena, CA 91103
Historian-Archivist: **WALTON A. RAITT**, 7919 Misty Lane, Stockton, CA 95207
Young Friends Clerk: **DOUG FEENEY**, 421 W. 8th St., Claremont, CA 91711
Junior YM Clerk: **JOHN HUBBE**, 1060 W. 17th Ave., Eugene, OR 97402

COMMITTEE CHAIRMEN

Bulletin: **MARGARET SPEAR**, 1185 Beverly Way, Altadena, CA 91001
Consultative Committee on Organization: **EDWIN C. MORGENROTH**, 2121 - 5th Ave., Corona del Mar, CA 92625
Discipline: **LOWELL TOZER**, 1074 Merritt Dr., El Cajon, CA 92020
Education: **GREGORY BERLEMAN**, 1321 Minot Ave., Seattle, WA 98105
Finance: **ISAIAH MEYER**, 1301 Madrone Pl., Davis CA 95616
Friend in the Orient: **STUART INNERST**, 5840 Camino de Costa, La Jolla, CA 92037
Friends Schools: **CHARLES CRONINGER**, Rt. 1, Box J-26, Nevada City, CA 95959
Sub-Committee on Junior Yearly Meeting: **FOY VAN DOLSON**, Box 1902, Gualala, CA 95445
Ministry and Oversight: **STRATTON JAQUETTE**, Sub-Committee on Visitation: **STRATTON JAQUETTE**
Sub-Committee on Groups for Worship-Fellowship: **MONETTE THATCHER**, 1812 Villard, Eugene, OR 97403
Nominating: **RICHARD DERBY**, 7715 Laurie Way, Sacramento, CA 95832
PYM Holding Corporation: **RICHARD ERNST**, 4 Presidio Terrace, San Francisco, CA 94118
Peace: **PHILLIP DRATH**, 35 Bellevue, San Rafael, CA 94901
Social Order: **RONALD RAITT**, A.F.S.C., P.O. Box 991, Pasadena, CA 91102

Yearly Meeting
August 8-12
Willamette University,
Salem, Oregon

Instructions for PYM Registration Form

The registration form for PYM Yearly Meeting at Salem, Oregon, will, it is hoped, be considerably simpler for the prospective attenders to fill out. There has been an elimination of duplicate writing of names and computation of charges will be based on whether you are attending for four or five days and whether you are eating meals in the dining commons or elsewhere.

We will be asking for the name of the head of each family group, with the home address and phone number. You will then be asked to enter the names, sex, age and meeting affiliation of each person attending Yearly Meeting as a part of this family group. If the attenders are still in school we ask that you indicate the grade in which they will be enrolled in September of 1971. There will be places to check which of the early morning programs you wish to be attending and the number of days each member of the group will be attending Yearly Meeting. Unless there is an indication to the contrary, members of each family group, including sponsored Junior Friends, will be placed in programs appropriate to their grade in school. Those below the seventh grade will be placed in the children's program, those in the seventh, eighth and ninth grade in the Junior High Program, those in the 10th, 11th, and 12th grades in the Senior High Program, and students above the 12th grade in the College Program.

There will be a space for the parent or sponsor of Junior Friends to indicate consent for housing in the High School dorms for students entering the 10th, 11th or

12th grade in September. This year these accommodations consist of large sleeping porches having a capacity of 25 beds. Sleeping porch assignment will be by sex on a first-come, first-serve basis.

Three new items will appear on the registration form this year for the first time. One of these is the following statement:

Alcohol and illegal drugs are not permitted at Pacific Yearly Meeting. Submission of this Registration indicates that you accede to this regulation.

A second item will be a release from the parent of sponsored Junior Friends to permit medical attention in the event such is needed during the time of the meeting. And the third is closely related, being a request for an emergency address in the event of serious accident or illness at Yearly Meeting.

The final item on the registration form will be the endorsement of the Clerk or other individual acting on behalf of the Monthly Meeting forwarding the registration application to the Registrar.

The Registrar will convert this information into the necessary coupons for the Yearly Meeting staff and acknowledge receipt of the registration form. Registrar's address is the same as last year, Frank J. Burnham, P. O. Box 602, Reno NV 89504. Last date for sending in registrations will be July 26, and the Registrar will plan on being at Willamette University the afternoon of August 6.

FRANK J. BURNHAM
Registrar

Where We Will Find Ourselves

Willamette University and the City of Salem, Oregon, which surrounds it date back to 1834, when settlers of the Oregon Country established a Mission School for Indians. On February 1, 1842, the Oregon Institute, immediate forerunner of Willamette University was established. The Board of Trustees appointed on that date has been in continuous existence since, which gives Willamette a valid claim as the oldest institution of higher learning west of the Missouri River.

Salem was selected as the capital of the Oregon Territory in 1850, and its Legislative Assembly in 1853 granted a charter to "Wallamet University."

The university is on a 55-acre campus, which adjoins the grounds of the Oregon State Capitol. It is close to state institutions, courts of law, state and city libraries, downtown Salem and a new civic center. Train and bus depots are within easy walking distance, and the Salem Airport is less than three miles away. The campus can be reached from the Oregon Coast in an hour's drive, and it is 50 minutes driving time from Portland.

Salem, with a population of 69,000, is Oregon's third largest city. Its principal industries are agriculture and food processing, lumbering and manufacturing.

TO JUNIOR FRIENDS

(The following is the wording of letters prepared for all Junior Friends intending to attend this year's gathering of Friends at Willamette University. It is signed by the Pacific Junior Yearly Meeting Executive Committee and published here at the committee's request.)

Dear Junior Friends,

The problems of disrespect toward Pacific Yearly Meeting and the campuses it is held on has been of great concern to the Junior Friends Executive Committee. Every year we create problems for the colleges, and as a result, they are increasingly reluctant to rent their campuses to us.

These problems include damage to buildings, litter, and drugs. If this disrespect continues, we risk losing the Yearly Meeting entirely, as we will be unable to find a location for the meeting.

One definite rule we must make is that **drugs are prohibited**. People using drugs on campus will be sent home immediately. Drug use at Pacific Yearly Meeting jeopardizes its existence.

If you don't care, if you want to use drugs at Yearly Meeting, **don't come**, as you will ruin it for those who do care.

WHERE TO WRITE

For an application to attend PYM: the clerk of the PYM Monthly Meeting with which you have a relationship.

To Ben and Madge Seaver, our Friends in the Orient: 80, Yee Wo Street 16/F Causeway Bay, Hong Kong.

To any of the PYM officers or committee chairmen: See listing under masthead in the adjacent column.

For more information on the New Life—Directions in an Exploding Civilization interest group: Alfred F. Andersen, 370-188th St., Surrey, B.C., Canada.

For suggestions for the Communications interest group agenda: Communications, 1129 N. Catalina Ave., Pasadena CA 91104.

For questions your Monthly Meeting Clerk cannot answer about registration or accommodations for PYM: Frank J. Burnham, Registrar, P. O. Box 602, Reno, Nevada 89504.

Please do not channel your requests for information through the Friends Bulletin, which is already bogged down in correspondence.

BRENT HOWELL
Editor

ALLOWED MEETING

Orange Grove Friends Meeting has approved a request from the Worship Group at the Friends Retirement Center in Altadena for the status of an Allowed Meeting. John W. Dorland is correspondent for the new Meeting. He announces that Meeting for Worship is held every Sunday at 11 a.m. in the Central Building of the Friends Retirement Association, 2691 N. Lincoln Ave., Altadena, CA 91001. Visitors are welcome.

DEATHS

ESTHER ELLIOTT. A Memorial Service was held on March 27, 1971, at Friends Center in Seattle for Esther Elliott, long-time member of University Meeting, who died on January 1, 1971, in California. Many helpful messages were shared about what Esther's warmth and interest in others and her helpfulness had meant to them.

LARRY LARSEN, older son of Virginia Larsen and brother of Gary Larsen, both of University Meeting, died from injuries in a traffic accident on March 7, 1971. A funeral was held in Oakland on March 11 and a memorial service on March 14 at the Lakewood Methodist Church in Tacoma. Especially moving and meaningful was the real fellowship and common feeling which seemed to bridge the gap between the life styles of the older people and the young people who had felt close to Larry.

LILLIAN CONOVER. A Memorial Service for Lillian Conover, who died on March 29, 1971, was held on May 9 at University Friends Meetinghouse. The Fellowship of Reconciliation was suggested as recipient for any memorial donations. Friends also opened Meeting for Business on April 9 with this tribute from Fred Barnett: "I will always think of her as a representative of 'the search for truth'; strong, honest, direct, willing to help others, not wanting to burden others with her troubles. Lillian Conover was, is and forever more shall remain a wonderful, beautiful person."

WEDDINGS

DUTCHER-WARE. Ross Dutcher and Marion Ware were married at Cecil Green Park on the University of British Columbia campus on March 27, 1971, under the care of Vancouver Monthly Meeting. Marion is a member of London (England) Yearly Meeting.

Facts and Interpretations

In Hong Kong sources of information about China are many and varied. One of these is the U.S. Consulate. Strategically, and perhaps symbolically, situated between the governor's residence and the Hong Kong government offices, one of its major activities is collecting data on and monitoring news from China. It produces daily, in English, a 40 to 50 page mimeographed "Survey of China Mainland Press" containing long excerpts and complete articles from the national and provincial press. Also daily, similar in size and format, are the reports from monitoring the national and provincial radio broadcasts from China. "Selections From China Mainland Magazines" is published monthly, and several times a month "Current Background" containing official reports and documents, chapter length excerpts from books, etc. All of these can be subscribed for at a cost of about \$120 a year. Instead, I spend one or two mornings a week, at the library on the second floor of the Consulate, keeping up with the current issues.

The British Regional Information Service here publishes a weekly "China News Summary" subtitled "Major Current Events as Revealed in the Press and Radio of the Chinese People's Government." I am on the mailing list of this Information Service, having obtained the necessary recommendation from the U.S. Consulate. Of course, summaries inevitably involve editorializing, not only in the choice of what is included and what omitted, but also in the way the facts are presented. Whatever editorial commentary, overt or implied, these summaries include are in the main interesting, thought provoking and helpful so long as one remembers that alternative interpretations are possible and may be equally valid. Along with the "China News Summary" comes the weekly "China Notes," commentaries on news events. For instance, a recent issue covered China's Second Satellite, Chinese propaganda on Africa, Japan/China Trade Talks, Official Criticism of Chinese Newspaper Men, Mao's Philosophy "Saves Tomatoes" and Industry Must Aid Agriculture.

The article on Mao's Philosophy "Saves Tomatoes" opens with this paragraph: "The philosophy of Mao Tse-tung is 'a

magic weapon without which one cannot make revolution,' according to Lanchow Radio (January 24). Its determining influence must therefore be reflected in every field of human endeavor, and in the last few months New China News Agency has reported its application to deep-sea fishing, peanut growing, curing blindness, collecting scrap, writing text books, drilling for oil, weather control, water divining and more recently keeping vegetables fresh and pest control." From my own reading of the Chinese press I could add other claims for Mao's thought, such as the winning of athletic contests, stable high yields in agriculture and locating hidden mineral deposits. It is easy to laugh at such enthusiasm, but is it really anything more than the usual claim that religion affects all of a man's life and all of his activities? There are other indications besides this that would characterize Maoism as a religion. It should be pointed out, in fairness to "China Notes," that the rest of the article is quite serious and informative about how these claims are made in the Chinese press and broadcasts.

Occasionally also the Information Service mailing includes "China Topics," documentation on specific topics taken mainly from the press and radio of the Chinese People's Republic. A recent issue gave the details on the setting up of the first eight Provincial Communist Party Committee, including biographical data on all officers so far named. This is the sort of information that is invaluable to the scholar in this field.

If one still has the time and interest for more reading about China, there is a considerable Chinese Communist Press in Hong Kong. One of them, Ta Kung Pao, has a weekly supplement in English. There is also a monthly review called Eastern Horizon, and of course, the well known weekly, Far Eastern Economic Review, every issue of which has something on China.

Besides the printed word, there are probably more people in Hong Kong informed about China than anywhere else in the world. A number of foreign scholars, most of them writing Ph.D. theses, work at the University Services Center in Kowloon. Religious organizations and universities are full of people who have spent

many years of their life in China, and many of the younger people were born and brought up there. A thin stream of refugees still flows into Hong Kong from the Mainland, and there are Hong Kong Chinese and others, mainly business people and diplomatic personnel, who go back and forth continually.

To take advantage of some of this expertise, the Hong Kong Friends Meeting recently decided to experiment with a series of four evening meetings held weekly on the general subject of China. At the opening session a young American scholar, who is writing his Ph.D. thesis on China's foreign policy, gave us a brief rundown of the historical background from 1911 to 1949. At our second meeting an English Friend, who had visited China in 1966, showed slides and talked of her impressions. At our third session, Ray Whitehead, who is here representing the National Council of Churches and has year off to write a book on the ethics of Maoism, talked about Love and Hate in Mao's Thought.

Our final session gave us some difficulty. We wanted someone to give the case for the Cultural Revolution. Our first choice was for a Chinese Communist, but this proved impossible since few of them speak English well enough and none was willing to talk to a group such as ours. Our second choice was for a Chinese who, though non-communist, would favor the Cultural Revolution. Several friends who had been here for a long time, thought this was possible and promised to help find such a person, but at the last minute this also failed. Fortunately, James Yee, who does the "China News Summary" for the British Regional Information Service, saved us, and although he does not favor the Cultural Revolution, he is so well informed that he could not fail to be interesting.

James Yee's position is very much like that expressed by Robert Elegant in his new book, "Mao's Great Revolution." His thesis was that the Cultural Revolution had failed. Though anti-Maoists in key positions were removed, their ideas still prevail; though Mao is revered, his ideas are not followed, and finally, though the Red Guards and the Maoists broke the power of the Communist Party and State bureaucracies, the revolutionaries are now

scattered and in disrepute, and the military has taken over.

I find it impossible to accept this thesis in its entirety. If we agree that the military has greatly increased its role and authority, we should beware of thinking of the Chinese military in Western terms. Under Lin Piao the People's Liberation Army is at least as much an economic, social and political institution as it is a military one. In fact, it seems to spend more time as an agricultural and industrial producer and as a propagator of Mao thought than it does in military maneuvers. Moreover, if we are to judge by the leadership of the 14 Provincial Party Committees first reconstituted, it is PLA political commissars who are increasingly in control, not the military commanders. According to the Far Eastern Economic Review of April 3, "With half of China's new party committees decided, PLA political commissars head seven and hold important positions in all fourteen. Men with military command backgrounds lead only three."

We asked James Yee if the Cultural Revolution had not at least succeeded in breaking the educational system as an institution which was providing an elite class. After all, the student bodies of the reopened universities are now predominantly workers, peasants and soldiers, chosen by their commune, factory or military units, and expected back, after a relatively brief period of schooling, to give their enormous bodies the benefit of their training. Faculties also were no longer entirely professional, but liberally sprinkled with experienced workers, peasants and soldiers, one of whose tasks was to insure that the curriculum was relevant to the work for which the students were preparing. Moreover, faculty and students now spend a good part of their school year in actual agricultural and industrial production.

Yee admitted the facts but had an entirely different interpretation. The former student body, he said, and some of the faculty were the core of the Red Guards, who had kept the country in turmoil for several years and had only been brought under control by the army. It was too risky to allow these revolutionaries to come together in large numbers on uni-

versity campuses. Therefore, they had been scattered all over the countryside and the universities filled with people the regime could trust. As for the shorter duration of educational courses and the part work-part study program, he explained that by the economic pressure in a poor country to keep the expenses of education down and the urgent need for the help even partially trained people could give in a largely uneducated population. Similarly, it is possible to ascribe contradictory meanings to the setting up of the May 7 Cadre Schools, hundreds of which have come into existence all over the country; and Mao's directive that all party and state officials, except those prevented by old age or ill health, spend periods of time working and studying with the poor and lower middle peasants in the countryside. The officially stated purpose of this program is to clarify and renew the revolutionary commitment of the participants and to insure that cadres stay close to those they are supposed to serve. The alternative interpretation sees assignment to a May 7 school as punishment for some offense against the establishment, and the entire program as a control mechanism to enforce compliance by the constant threat that temporary banishment to hard labor may become permanent.

According to Lin Piao in his keynote speech on October 1, 1969, at the 20th anniversary celebration of the founding of the People's Republic of China, the Cultural Revolution had four major aims. The first, that of "smashing revisionism," can be held to have been successfully attained if revisionism is seen to be identified with the key people in the party and government bureaucracies, from Liu Shao-chi down, who were removed, and with a bourgeois dominated educational system, which was radically modified. If, however, all bureaucracies, including revolutionary ones, have a tendency to create an elite class, and to increase inequalities, then the victory is at best only temporary, and the struggle will have to be renewed again and again.

The second aim, to change the very nature of the Chinese man by inculcation of Mao's thought on a scale of unprecedented magnitude and intensity, is obviously an effort whose success can hardly be judged in less than a generation.

To create a selfless man, whose fulfillment comes from working to the limits of his energy and ability for his fellows; to extend the traditional Chinese family commitment to include the masses everywhere, such efforts could be inspiring even in failure. Many lives may be touched and ennobled by such a goal even while, in terms of 800 million Chinese, it is a hopeless venture.

The third aim, the search for "revolutionary successors," seems to have had no success at all. Very few of the young rebels have found their way into the ranks of the new leadership. Perhaps the leadership needed by the second generation of a revolution are qualitatively different from that of the first, and the attempt to create "revolutionary successors" is bound to fail because it is thinking in terms of a situation that is past.

The fourth aim, "strengthening and consolidating the economic base of socialism," is again one whose attainment is very difficult to assess in the short run. Certainly the large scale disruptions of the Cultural Revolution must have had some negative effects on over-all production and economic development. One must wonder, too, about the effects on the new leadership of the way the old leaders were denounced and disgraced. An intimidated leadership is unlikely to be very effective. No one knows yet whether it is possible to boost production by substituting political enthusiasm for material incentives, nor what the effect will be of sending millions of urbanites out to the countryside permanently, at the same time encouraging local authorities to start hundreds of small factories and other industrial enterprises in every province. It is probable that this decentralization will not be as productive as the usual development of large scale urban industry, with increasing mechanization finally turning farming into factories in the field. But if this program succeeds in breaking down the current inequalities between city and country, industry and agriculture, and mental and physical labor, human values may be served even if the most efficient production is not, and China may yet produce the new Renaissance Man, capable of turning his hand and mind to any problem that arises.

BEN SEAVER

For the Children of Change (To My Mother)

Dialogue

*No crossroads is the present, but the self-same path,
 leading onward, difficult and tortuous,
 tired journey of inevitable change.
 To what avail my ceaseless vigil,
 if though a mother, I care not for the stranger,
 but only for my own?
 Of what consequence arduous labor,
 if there be no concern for a brother
 but for ourselves alone?
 "Interdependence!" cries all Nature. But Man,
 slow to heed, will not know nor esteem her,
 and selfish, violates her domain.*

Telling it straight

*Useless to dream of a noble world—of happiness,
 justice for all? Peace? How far distant!
 If in misery and fear, man is still born.
 Nations extinguished by power and greed;
 the fragile child torn by the spectre of war. The bell
 tolls and women, oppressed, wait in tremulous faith.*

Petition

*Be quickened earth women!
 Work together to overcome violence and hate.
 Help the new generation that seeks to better
 everyman's fate.
 Let us make lovely dwellings,
 not in arrogant proffering to golden image nor flag,
 but for human need, to all freely giving the joy of
 equality.*

ESTHER THOMFORDE de GALLY
Mexico City Monthly Meeting

(written on the death of her mother, Margaret W.
 Thomforde of London Grove Monthly Meeting,
 "whose life was dedicated to peace and brother-
 hood.")

Postmasters: Send form 3579

FRIENDS BULLETIN

1129 North Catalina Avenue
 Pasadena, California 91104
 Second-Class Postage Paid
 at Pasadena, California